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192 adopted in anthropological literature. The second funeral
764 is called by the Badagas *bara kedu*, the 'dry funeral,' and this term also has been generally adopted. I never heard these terms used by the Todas themselves, who always spoke of the *etvainolkedr* and the *marvainolkedr*, though it seemed that the first funeral might sometimes be called *karchokedr*, which probably means fresh or green funeral.

177 The funeral ceremonies have undergone some modifica-
764 tion in recent times owing to the intervention of the Government. Formerly it was the custom to slaughter many buffaloes at every funeral. This impoverished the people and was prohibited by the Government about forty years ago, and since that time the number of buffaloes killed at each ceremony has been limited to two for each person. This has had most influence on the second funeral ceremonies, which, largely owing to this prohibition, are now much less elaborate and prolonged than in former times.

764 The funeral ceremonies are held at certain appointed places called *kertnòdr*, different for each clan. Sometimes these places are at, or close to, villages where the people are now living; sometimes they are at places which were formerly inhabited; while in other cases, again, there is no evidence that the funeral places have ever been inhabited. In every case, whether inhabited or not, the place where a funeral is held is called a *mad*, the same name as is used for a village.

Each clan has at least two funeral places, one for males and the other for females, and in several cases a clan has more than one funeral place for each sex. Some clans have different places for the two funeral ceremonies, and the Piedrol, who have one outlying branch of their clan at Kavidi in the Wainad, have special funeral places for the first funeral of members of this branch, the second funeral, or *marvainolkedr*, being held at the chief funeral place of the clan. Others, again, have a special place for boys who have not passed through the ear-piercing ceremony.

349 In general, a funeral hut (see Fig. 48) is specially built for
764 the reception of the dead body, this hut being usually erected within a stone circle found at the funeral place. At the funeral of a male, this hut is called *kertnòdrpali* or *neilpali*. It is

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left standing after the funeral and may be used on a second occasion if it has not fallen into too great disorder.

Five clans of the Tartharol possess special dairies, each with three rooms which are used as funeral huts. These buildings are habitually or occasionally used as dairies; but when a man of the clan dies his body is laid in the outermost of the three rooms, either on the day of the funeral or for two or

FIG. 48.—FUNERAL HUT ROUND WHICH WOMEN ARE LAMENTING. SEVERAL PAIRS ARE PRESSING THEIR FOREHEADS TOGETHER. THE HUT IS NOT WITHIN A STONE CIRCLE, SHOWING THAT THE FUNERAL IS NOT BEING HELD AT AN OLD FUNERAL PLACE.

three days before it. While a dead body is lying in the dairy, women are allowed to enter the outermost room just as they may go into any other funeral hut, but they may not pass beyond. Men are allowed to enter the middle room, but the innermost room is only entered by the dairyman, who carries on his dairy work as usual.

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349 343 764 234 The five villages at which these three-roomed dairies now exist are Nòdrs, Taradrkirsi (Kars), Keradr, Tim (Pan), and Akirsikòdri (Nidrsi). At Taradr a temporary funeral hut with three rooms is constructed within a circle of stones near the village. In the outermost room of this hut the corpse is placed, and women may only enter this room, while men may enter both outer and middle rooms as in the three-roomed dairies. In the innermost room the *palikartmokh* of the village places a vessel of the kind called *mu*, and he only is allowed to enter this room.

This temporary building is almost certainly the representative of a three-roomed dairy which at one time existed at this village; and it is probable that at other male Tarthar funeral places the funeral hut should be made with three rooms, though at present this is not done.

In every case the funeral hut which receives the body of a man is called *pali*, or dairy, and it is probable that at one time among the Tartharol it was the universal custom to place the body of a man in a dairy before the last rites. It is possible that the stone circle within which the funeral hut is built is the representative of the wall surrounding a dairy which formerly existed on the spot. Among the Teivaliol the funeral hut is also called *pali*, but there is no instance among them of an actual dairy being used to receive the dead.

349 764 At the funeral place of women a hut is specially built for the reception of the body, but it is always burnt down after each funeral. This hut is called *ars*, or house, and has a different name for each ceremony, being called *nersars* for the first funeral, and *kursars* for the second. Each kind of hut is constructed within a circle of stones, and the name seems to indicate that at one time the body of a woman was placed in the house of the village. Here again the stone circle may possibly be the representative of an actual house which once existed at the funeral place.

766 If, for any reason, the funeral of a person is not being held at the proper place, the funeral hut is not constructed within the circle of stones; thus at the funeral of a girl, Sinerani (see p. 392), the hut was placed by the side of the stone circle

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person, and if two or more funerals are held simultaneously it gives an appearance of the olden times. So far as I could ascertain, however, the funerals of two or more people only take place together when they belong to the same clan.

In some cases, however, the funeral places of two or more clans are very near one another. In such a case there might be a certain amount of combination of the different ceremonies, but some of the rites would be carried out at different spots for each clan. Something of this kind appears to have happened at the funeral ceremonies recorded by Mr. Thurston (*Bull.* i., p. 176). Similarly the *marvainolkedr* of a man or woman of the same clan may be held simultaneously owing to the fact that the funeral places for the two sexes are usually close to one another. The buffaloes would, however, be killed at different places, and the remains would not be burnt and buried at the same *azaram*.

Owing to the custom of having the *marvainolkedr* of several people simultaneously, it has often been supposed that the Todas have a kind of anniversary ceremony for all those who have died during the year, but there is no doubt that this is wrong. There was a large *marvainolkedr* soon after I left the hills (in January, 1903), but it was a ceremony for two women only, Narskuti (63 and 56), and Tersveli (63 and 52), both belonging to the Kuudrol, and it was held at Kurkalmut, the proper funeral place for the women of Kuudr. It is quite possible that owing to the restrictions on the slaughter of buffaloes it may become more and more the custom to hold several *marvainolkedr* simultaneously, and that this custom may develop into an anniversary ceremony. This could only come about, however, by throwing over the custom that the funerals of each clan should be held at a definitely appointed place, and there is no doubt that this has not yet happened.

At the second funeral ceremony the relics are placed in a special hut, and at a man's funeral the hut has the same name as at the *etvainolkedr*, and apparently it may sometimes happen that the same hut is used at both ceremonies. The second funeral is not always held, however, at the same place

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765 as the first, and the interval between the two ceremonies may
349 be so great that it may have become necessary to rebuild the hut. At the only *marvainolkedr* at which I was present a new hut had been built for the occasion.

The hut at the second funeral of a woman differs in name from that of the first funeral, being called *kursars* instead of *nersars*. After the second funeral the *kursars* is burnt down, but my notes do not make it clear whether the *nersars* is always burnt down after the first funeral, or whether it may not sometimes be kept for the second ceremony. The difference of name, however, makes this improbable.

If the *marvainolkedr* of two or more people are held simultaneously, a hut is built for the remains of each; thus, at the ceremony in January, 1903, there were two huts, one for Narskuti and the other for Tersveli.

765 The relics, now called the *narskedr*, are brought to the funeral place on a bier made of bamboo, and called *kail-pedrkudr* instead of *mänpedrkudr* (wood bier) as at the first funeral. The *narskedr* is wrapped in an embroidered mantle (*pukuruputkuli*) and placed in the hut, and then all the women of the dead person's division who are present cry together, forehead to forehead, in the usual manner. The chief things to be burnt with the remains are also placed within the hut.

At a funeral witnessed by Mr. Thurston the relics were taken from a hole cut at the base of a tree, and the hair was unwrapped from off the skull, burnt in an iron ladle, and anointed with clarified butter before being placed in its cloth. This was probably a ceremony which should have been performed on the following morning at the *asaramkedr* (see p. 379).

As on the former occasion, a man's funeral begins with the ceremony of earth-throwing, which is carried out in the same way as at the *etvainolkedr*. The *narskedr* is laid at the entrance of the buffalo pen, and earth is thrown into the pen and on the remains in the manner already described. There is nothing corresponding to the *tiveri tur* ceremony of the woman's first funeral.

At the present time the driving, catching, and killing of the buffaloes are carried out in very much the same way as at the